

# ZION'S HERALD AND WESLEYAN JOURNAL.

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## For the Herald and Journal. WILBRAHAM ACADEMY.

Its Location—Scenery—Geology, &c.

DEAR HERALD:—Permit a word for the Wilbraham Academy. Many of its excellencies are generally acknowledged, but its advantage of locality may not be generally known. No place more favored by nature could have been selected by its founders. Situated just at the east of the Connecticut valley, under the western brow of a beautiful line of hills, it has a delightful scenery. A walk of five or ten minutes will remove you to the silence of the forest or to the height of four or five hundred feet, from which you see the quiet village below, and the great valley with its villages, the eye sweeping north, west and south, a semi-circle of 40 miles radius. But this is only a relief to the weary mind or a gratification to our love of the beautiful. The locality presents objects of active research to the vigorous intellect. There are the older stratified rocks with their dip, strike and injected veins of granite, forever speaking in their silence of the mighty agencies that produced them. Stretching away to the west, and from Vermont to New Haven lies the new red sand stone, a petrified mantram conforming to the sinuities of the containing hills, and retaining in its bosom the footprints of those gigantic birds that waded these waters ages ago. Over this is the dileuvium with its fantastic hillocks of sand and shingles, and enormous boulders of granite, traceable to their place 20 miles to the north. To the west, within visiting distance, rises that great Trappean wall extending from West Rock, New Haven, 70 miles northward, giving us the scenery of Holyoke and Tom. So great a range of geological variety gives of course an equal range in the flora of the place. You may find there every plant of our latitude, from the retiring water-loving *Arctostaphylos*, to the Arenaria that obtrudes itself into your familiar path. But if nature has done much, art is also doing much. The academy possesses a better cabinet of minerals than any similar institution. Among the specimens are a great variety of lavas from Vesuvius and Etna, which are especially valuable. Its apparatus is good; and when the new hall which is now being erected, shall be completed, its outward circumstances will be all its patrons can wish, and an honor to the men who have contributed to its good. M.

## MISSIONARY CORRESPONDENCE.

FROM OUR MISSION ROOMS.

ANNUAL REPORT.—The Thirty-Second Annual Report of the Missionary Society of the Methodist Episcopal Church is now published. We think that every minister in the Methodist Episcopal Church, and every principal friend of missions among us ought to have a copy. We have taken measures to put it within the reach of all such, so far as is in our power.

1. It will be sent by express to each Annual Conference yet to sit, that each member may obtain a copy.
2. It will be sent to Baltimore, to the care of Messrs. Armstrong & Berry, and I. P. Cook, for the members and principal friends within the bounds of the Baltimore Conference.
3. It will be sent to Philadelphia, care Rev. S. Higgins, 40 North Fourth street, for the members of the Philadelphia Conference, and of the western portion of the New Jersey Conference; the eastern portion can obtain it from New York.
4. It will be sent to Boston, care C. H. Peirce, 5 Cornhill, for the members of the New England, New Hampshire, and Providence Conferences; and for the principal friends in that quarter.
5. We request our brethren in the ministry, and our principal friends of missions, both male and female, who have shown themselves active and liberal in the cause, to give of such as are willing to receive and peruse the report, and are willing to pay postage on it. We think it will repay the expense of money and time. It will be sent in any manner directed.
6. We do not wish to throw the Report away, and shall therefore send forward only as many copies as we think will be well received and used. If the number we send forward to Baltimore, Philadelphia, Boston, and Cincinnati, should be taken up, our friends at these points will be so kind as to notify the publishers, and ask for more, and they shall be promptly sent. We wish we could present a copy to each superintendent of Sunday Schools, and to each teacher that is active in the cause of missions. All we can say is, let these, and all our principal active friends obtain copies at the depositories above named, or by mail.
7. If our brethren who order books would say that they would be pleased to have so many copies of the Report for circulation, they will be sent with their books as long as the edition lasts.

INDIAN MISSIONS.—Rev. S. Steele, missionary at Naomikong, writes to us earnestly in favor of extending the schools among the Indians. At present we will not refer further to this subject, except to say, our views, and what seems now to be the policy of the Board, and we trust is or will become the policy of the government of the United States, are set forth in the Annual Report of the Missionary Society of the Methodist Episcopal Church, just now from the press. In the conclusion of his letter Bro. Steele says:

I have only space to say that the mission under my charge is in a prosperous condition. There have been several conversions during the winter among the Indians. All of the means of grace are well attended, and stability of purpose seems to prevail among the membership generally. We have sometimes felt solitary in this lonely wilderness, shut out from all religious society, except the Indians, whose language we cannot understand. Yet God has been present to cheer the hearts of his servants, and to bless the labor of their hands.

Bro. Pitelzel left here on his annual visit up the lake, with his family, on the 28th inst. They contemplate being absent six to eight weeks. May God bless them for their visits to the different missions, and return them safely to their homes.

FRENCH MISSION, DETROIT, MICH.—Within the last year it had pleased God to direct the attention of a number of the French people at Detroit to the Protestant worship; and great seriousness prevailed among those who attended the services of the Methodist Episcopal Church, although they could understand but very imperfectly the English language. A number of them were truly converted to God; and were in the habit of meeting together for religious conversation. They repeatedly expressed a desire to be connected with the M. E. Church, and to be under the care of a minister who could speak to them in their own language. In order to accomplish this, a French mission has been established, and the Rev. Thomas Carter has been

transferred by Bishop Janes, from the New York Conference to the Michigan Conference, and appointed to the mission.

It is well known that a large portion of the population of Detroit, and especially the older portion of it, is French, and chiefly Catholic. But the presence of a large and respectable Protestant population, which has intermarried with the Catholic to some extent, has modified the exclusive, and perhaps we may say, bigoted character of the Catholic people there; and hence more kindness and toleration is found between the Catholic and Protestant populations than usually appears. This gives the mission a peculiar interest.

THE CHURCH IN CHINA.—The Board of Managers have directed us to continue to ask for special contributions to build the first Methodist Episcopal Church in China. We must have \$4,000 for this purpose. Our mission at Fuh-Chau cannot accomplish its work without a good church. Individuals have come forward nobly with their contributions; so have Sunday Schools; and some churches, and missionary societies. Our mission in China will suffer if we do not obtain a sufficient sum for this purpose this year. Let all who have a mind to do this good work contribute their contributions promptly, and forward them to Rev. G. Lane, Treasurer, 200 Mulberry street, New York.

THE CHURCHES IN GERMANY.—There is the same command laid on us by the Board in reference to the First Methodist Episcopal Church in Germany, to be built in the free city of Bremen. The mission there is expanding vigorously; but cannot be prominently and permanently established until this church is built as its centre and home. We must have at least \$7,000 for this church; and the mission will suffer greatly if it is not built speedily. Already some individuals, Sunday Schools, churches, and missionary societies have given liberally; but the amount required to the treasury at this date falls short of \$2,000. Brethren, friends, in the East and West, what you have a mind to do, do quickly, and forward to Rev. G. Lane, 200 Mulberry street, New York, or Rev. L. Swormstedt, Cincinnati, Ohio.

For the Herald and Journal.

## LETTER FROM REV. J. HORTON.

To the Members and Friends of the Methodist Episcopal Church in New England.

DEAR BRETHREN AND FRIENDS:—It is known to many of you, that some eight years since, myself with others, withdrew from the church of our early choice. You have also seen it stated in the Herald and Journal, or have ascertained it by other means, that I have recently returned, and am now engaged in preaching the Gospel in the ranks of that itinerancy from which I withdrew.

As in the act of withdrawal those who knew me best, gave me credit for sincerity of purpose. I only ask for the same favor now in the act of returning. This justice, or charity, if that term be preferred, Christianity demands on the behalf of its disciples, and its exercise will as truly bless the giver as the receiver. But the inquiry will spontaneously arise in many minds, what are the reasons which have induced my present course? Let me say, then, they are to me good and sufficient. In the statement of them it is not my design nor desire to raise a controversy with any one, not to state all the considerations which have acted on my own mind, but comprehensively and in brief to give what are some of my present convictions.

On the question of Church Polity my views have undergone a change, not so much from reading works for or against any particular form or forms of it, as from observation and some experience in the practical workings of other systems, and my reflections upon the principles, spirit and usages of Christianity as exhibited in the New Testament. Not that church government is there prescribed in minutia of detail as so inflexible that it can bend to no circumstances; nor that it directs that its mint, and its coin must be classified with the weightier matters of the law, but quite the reverse; it leaves its disciples free to choose that form which they can most conscientiously adopt, provided its truth, its spirit, its experience and its efficiency be preserved.

Among the peculiar and earliest developments of Christianity, stand prominently out, sacrifice, concentrated action and efficiency in effort, all proceeding from a voluntary principle, the constraining influence of the love of Christ. These are seen in actual living embodiment, subduing the world by the story of the cross. All good men and all truly Christian seek aim at the same glorious result.

Now it is my sober conviction that of all Methodist instrumentalities for the accomplishment of the great purpose of spreading Scriptural holiness over these lands, none is so well fitted as the M. E. Church. Her economy induces sacrifice, union of action, and efficiency such as is scarcely found elsewhere. I speak of it as a system of effort, bringing many minds and hearts to unity of action for the highest and holiest purposes of human existence. There have been individuals, and goodly numbers of them in different ages and places, out of the system, who as individuals have done the same, perhaps more. Their labors have blessed the world, and their example makes us love our race the better; we cherish their memory, and accord due homage to their names; but where is the system, which with the same means, has accomplished the same results?

In giving this free expression of my own convictions, let it not be understood that I suppose that time and circumstances may not suggest and require modification in some of the features of Methodism. Its most devoted admirers have never claimed for it immutability. I could name some alterations myself which might be advantageous. But whatever improvements may be deemed advisable, they must all be held subservient to the great purpose of the organization, the salvation of souls.

My convictions on the question of slavery remain unchanged and unchanged. I shall never cease to labor for its extirpation by all wise and lawful means. The Conference of ministers with which I now have the happiness to be associated, have in their highest ecclesiastical capacity given utterance to the most truly Christian sentiments on this subject. Of them in this capacity I can ask no more. I could only desire, what I feel to be imperiously obligatory upon myself, adhesion and action in the premises; such action as Christians may, and Christian ministers should employ on the behalf of down-trodden humanity. The Providence Conference has lately adopted an able report and resolutions on this subject, worthy of themselves and of the imperishable interests of the millions involved. May God bless them for so doing. With sentiments of high esteem for those brethren whom I liked, and the Rev. Thomas Carter has been

aidance that I am walking in the pathway of duty, and with feelings towards all such as I would love to cherish in a dying hour, I subscribe myself, a brother in Christ,

JOTHAM HORTON.

Natick, June 4.

For the Herald and Journal.

## POPISH COMMENTS—DOUAY VERSION.

Text, Gal. 2: 11. "But when Cephas came to Antioch, I withstood him to the face, because he was blameworthy."

NOTE. I withstood, &c. The fault that is here noted of St. Peter was only a certain imprudence in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts; but this in such circumstances when his so doing might be of ill consequence to the Gentiles, who might be induced thereby to think themselves obliged to conform to the Jewish way of living, to the prejudice of their Christian liberty. Neither was St. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect admonish his superior.

REMARKS. When Peter, for fear of the Jews, compromised the Gospel, the wrong of which Paul accused him, the gates of hell prevailed over him, and his infidelity is seen to be a fable. But again, if St. Peter had the keys, that is had plenary powers to organize and build up the church, how dare St. Paul interfere? Surely not, if Peter's instructions were infallible. But, in the case before us, it was St. Paul and not St. Peter who was infallible. But observe, the Popish comment calls a departure from the truth of the Gospel only an imprudence. If the Holy Father, the Pope, is guilty of compromising a cardinal doctrine of the Gospel, it is only an imprudence. How unblushing this proud harlot, Rome!

Text, 2 Cor. 2: 10. "And to whom you have forgiven anything, I also; for what I forgive, if I have forgiven anything for your sakes, I have done it in the person of Christ."

NOTE. I also. The apostle here granted an indulgence or pardon, in the person and by the authority of Christ to the incestuous Corinthian whom before he had put under penance, which pardon consisted in a releasing of a part of the temporal punishment due to his sin.

REMARKS. The apostle's pardon was preceded by the pardon of the laity of the church, and was induced by it. It was a free and full forgiveness, so far as any wrong done to himself, not having reference to God, as will be seen by the text. Besides, by what authority does the Roman church claim that St. Paul forgave a part of this man's sins, and remitted only a part of his punishment? Where is the authority for saying that St. Paul put the incestuous person under penance? Let it be also noticed that St. Paul does not claim to have forgiven at all. He says, "if I have forgiven," &c. This is the only instance which Romanists can produce of an apostle either claiming or exercising a right to forgive sin. How slender, then, the foundation of the claim!

Rom. 8: 16. "The Spirit himself giveth testimony to our Spirit that we are the sons of God."

NOTE. The Spirit himself, &c. By the inward motions of divine love, and the peace of conscience which the children of God experience, they have a kind of testimony of God's favor, by which they are much strengthened in their hope of justification and salvation; but yet not so as to pretend to an absolute assurance, which is not usually granted in this mortal life; during which we are taught to work out our salvation with fear and trembling; Phil. 2: 12. And that he who thinketh he standeth, take heed lest he fall; 1 Cor. 10: 12. See also, Rom. 11: 20, 21, 22.

REMARKS. How plainly does this note destroy the text. It is necessary to teach that no one can be assured of his personal interest in the favor of God in order to provide for the ghostly powers claimed by the Romish priests. The direct witness of the Spirit destroys Romanism root and branch, and therefore Romanism destroys it!

1 Cor. 2: 14, 15. "But the sensual man perceiveth not the things that are of the spirit of God, for it is foolishness to him, and he cannot understand, because it is spiritually examined. But the spiritual man judgeth all things, but he himself is judged by no one."

NOTE. The sensual man—the spiritual man. The sensual is either he who is taken up with sensual pleasures, with carnal and worldly affections, or he who measureth divine mysteries by natural reason, sense, and human wisdom. Now such a man has little or no notion of the things of God. Whereas the spiritual man, in the mysteries of religion, takes not human sense for his guide; but submits his judgment to the decisions of the church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his church, and to direct her in all things by the spirit of truth.

REMARKS. God's word as a directory is thus left wholly out of the question. Whatever the church may decide, must be submitted to, on peril of damnation, even if it contradicted God's revelation, as we have shown it does in the preceding quotation. By such notes interspersed throughout the Bible does Rome, seek to bind the faith of her people. When, however, they compare the text and comment, they will be ready to submit to God's authority than to that of man.

JAMES SLOAN.

For the Herald and Journal.

## THE GOOD STEWARD.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."—1 Thess. 5: 12, 13.

BRO. STEVENS:—Shall I introduce one of our stewards abroad, and especially our self-sacrificing itinerant ministers and their good families, will be happy in this introduction at this time, and may wish to cultivate further acquaintance in the future, to the mutual enjoyment of the parties concerned.

Well, he comes forth to meet you with a smiling face, an open hand, and a warm heart. We have been introduced to a "Demas," more than one, and an "Alexander the coppersmith" did me much evil, we have been constrained to confess more than once—2 Tim. 4: 10, 14, 15. We have seen enough of the "outer-court" worshippers, and of those who would "serve God and mammon." Our "eyes run down with tears," and our hearts are sick, when we see in the spirit and worldliness, which is the characteristic of that ensnared, drowning class, "who

will be rich."—1 Tim. 6: 9. Then are we the more glad to meet that disciple who "desisteth liberal things," and to see "the liberal soul," "that soweth bountifully." "Then when we, or others around us have our faces ground by that 'covetousness which is idolatry,' and are weary and worn in our toiling pilgrimage, 'faint, yet pursuing,' then do we 'thank God and take courage,' when among the 'seven' stewards we see the face of a Stephen, 'full of wisdom,' with a large heart, ever expanding with benevolence, in thought, word and deed; 'a man full of faith and of the Holy Ghost.' Of the true stamp, having the spirit of Stephen, a member of the primitive board of stewards, is our good Bro. —, the steward we now introduce.

Before he was chosen steward, while but a private member in the church, he had received into his 'good and honest heart' the exhortation of the apostle, our motto at the head of this introduction.

He knew his minister, and 'esteemed him very highly in love for his work's sake.' If others could find no time to visit, or even call on their minister, he could. He thought it his duty and privilege to call on his minister for spiritual counsel in time of need, and also to return to give a word of comfort and encouragement to his pastor. He was not of 'the seven sleepers,' but a devout worshipper of God, a constant, interested and exemplary hearer of the preached Gospel. Neither was there at this time in his Christian character the great 'balk' which we often find where they have not thoroughly broken up their 'fallow ground,' a strange forgetfulness of the temporal welfare of the minister and his family. This good brother was ready to inquire with heartfelt interest, not only for the health of his minister and family, but concerning their supply of food and raiment, and 'all these things which the Lord knoweth we have need of.'

So much for the foundation of the character of our new steward, of whom we have something to say; but as a meditative habit is exceedingly important to us all, we may here take a little opportunity for reflection, while in the meantime you, sir, and your readers may easily anticipate something of the good steward, and of the building whose foundation is not 'wood, hay, stubble,' but 'gold, silver, and precious stones.'

ITINERANT.

Maine Conference, June, 1851.

For the Herald and Journal.

## "ASK AND RECEIVE, THAT YOUR JOY MAY BE FULL."

It is one of the most singular facts that Christians who believe in the doctrine of the full salvation, should, nevertheless, live like the prodigal, on husks. Poor indeed, is such a swinish fare. But whose fault is it? In our heavenly Father's house there is "bread enough,"—yes! living "bread enough, and to spare." Why then languish and starve? The reason is obvious. "Ye will not come to me," saith the Saviour, "that ye might have life." O, perverse will! It is nothing else but this indifferent or stubborn will of ours. "God wills that we should hold by his promise, do you desire a full salvation? What hindereth the fulfillment of this desire? If you are sincere, you have only to 'ask and receive.' How simple the condition, how easy the reception. The blessing may seem to tarry. Wait for it; but wait obediently, wait believingly. It is yours.

"To patient faith the prize is sure." Examine your motives. Are they pure? Do you intend to please God, and him only? Have you no secret plan, or manner, or way in your mind, as to how, when or where God shall bless you? If so, there is a will which is not entirely renounced or abandoned. Did you ever consider how the clay lies before or in the hands of the potter? Passive and yet pliable; ready to receive any stamp, any form; and what is better still, to be put to any use or service. Such, to use a figure, is what we should become, if we would experience a full baptism of the Holy Ghost. May God in mercy pour it upon us!

## THE METHODIST CHURCH.

The controversy which has now been going on for some days past in the U. S. Circuit Court, at New York, between the Northern and Southern divisions of the Methodist Episcopal Church, excites perhaps more interest than anything of a high public character that has happened for years. Although the real and only issue properly before the court is, whether the Southern or seceding branch, rightfully claim any portion of the property, of which it virtually divested itself when it withdrew from the General Conference in 1844, other questions of novel and thrilling interest are so far involved as to render the investigation profound in the extreme, and give to the learned discussions of counsel an almost unlimited range. We have watched the progress of the argument, by Messrs. Choate and Wood for the defendants, and by Mr. Reverdy Johnson for the plaintiffs, with an anxiety akin to that we should have felt, if the controversy were between the separated branches of our own denomination.

The Methodist church is one of the oldest and most influential Christian bodies upon this continent. It arose, like our own, from small and by no means encouraging beginnings, until in process of time it became a mighty instrument of salvation over the length and breadth of the land. For more than fifty years, it pursued its single-hearted, straight-forward, evangelizing course, with the utmost harmony of feeling and co-operation among all its widely-scattered members. Down to the year 1836, the slavery question had never come up to disturb the concord of its associational ties. And it was not until about seven years ago that this question was made by the South a cause of separation. As Mr. Choate said, while sketching with masterly eloquence the history of the Methodist church, it had its birth and baptism in 1760, in an upper chamber, in a building in New York. It was somewhat embarrassed by the war of the Revolution, but in 1784 its hymns were sung in the pine woods and dwellings of seven States, and it numbered between fourteen and fifteen thousand members. Now it embraces within its bosom more than a million of members.

Mr. Wood, in his opening argument, very candidly remarked that, if there is anything which should be marked by a spirit of peace, it is a religious matter. Everything of this kind—the separation of the ecclesiastical body—has a deleterious effect, particularly on the rising generation; and the Methodist church, it is to be feared, will so find it. This church was the pioneer of religion, and carried religion with civilization along our borders. It is to be regretted, he said, that the Southern members have brought the case into a court of justice, when it was in the course of amicable arrangement, which there was

a prospect of being effective. Mr. Wood, in order to show that the Southern members needlessly introduced the vexed question, stated that the doctrine of the church had settled down to the principle that individuals could hold slaves or not, as they thought proper; but officers of the church were required to free their slaves when practicable. It has always been maintained that Bishops should not be the holders of slaves, and, until the time of Bishop Andrew, there never was a slaveholding Bishop in the church, although two-thirds of the Bishops belonged to the South. This usage, established by the South itself, is conclusive as to what are the principles of the church.

What will be the issue of this great controversy, cannot be foreseen. The argument of Mr. Johnson in behalf of the plaintiffs was profound and eloquent, but somewhat technical. The court seems to be deeply sensible of the magnitude of the case, when examined in all its bearings, and has intimated that it will take some weeks to make up an opinion. Meantime, it has expressed a hope that the parties may come together, and amicably arrange the difficulty.—Watchman and Reflector.

For the Herald and Journal.

## DUTY OF STEWARDS.

BRO. STEVENS:—The signs of the times indicate a thirst for knowledge, and Bishops and editors are pressed with various questions on the proper administration of the Discipline. I have a strong itching to answer a few, and see no way but I must ask them myself. Well then, Does the Discipline authorize the stewards of circuits or stations, to pay their preachers more than their full estimation? I answer no, by no means. Here is the rule: "Whenever there remains in the hands of the stewards a surplus of the moneys raised for the use of the circuit preachers, after paying the allowances of the preachers in the circuit, let each surplus be brought or sent to the Annual Conference." Discipline, 171. Surplus money, by rule, belongs to the Conference funds, for the preachers who are most deficient in their receipts. Stewards cannot pay it to their preachers, because he has no demand; nor can they claim a right to make a present of public money, which by rule is already provided for. If a preacher viewed it in this light, he could not in conscience take it.

A pastor was asked how he came to take the surplus, replied, "the stewards said it was raised for me, and I might as well take it. Why did not that pastor point the stewards to the rule? Look at the Minutes of Providence Conference; some give the estimation and not their receipts; others what they receive, and leave the other blank. Why? If there was a deficiency it ought to be known, in order to give a correct answer to the 14th question in the Minutes; if there was a surplus, we all want to know it. Perhaps some paid the surplus on condition that it should be printed! We must make a difference between a private present and a present of public funds!

Second. Have the stewards a right to pay the Presiding Elder his allowance, and leave their own preacher deficient? I answer in the negative. See Discipline, 167. If there be a surplus in any circuit, the Presiding Elder has a claim upon it, &c.; but where there is no surplus, he shall share in proportion with the pastors, &c. Suppose a pastor's estimation is \$400.00 and the P. E.'s appropriation \$20.00, and they raise only \$300.00 for their preacher, then the P. E.'s claim is \$15.00. "Nay, but we want to pay the P. E.'s full allowance." Very well, and don't you want to pay your preacher? "Yes, indeed, but it is easier to pay him \$5.00 than the preacher \$100.00." Is it easy to pay him five, when according to the rule \$4.75 of it belongs to your preacher? "Ah! this figuring in cents is a small matter;" but the principle is not a small one, and if the rule is defective, let us have it altered next General Conference; but while it remains the rule, let us respect it.

JUSTICE.

For the Herald and Journal.

## DAYS OF THE CREATION.

An inquirer in the Herald of May 28, asks, in commenting upon Genesis 2: 5, 6, "How could the earth . . . on the sixth [literal] day . . . be so dry as to require watering? I should like to ask in reply, How could a man go on from the earth, if it became 'so dry,' by a direct act of God? Geology does not teach that 'on the morning of the third, the whole globe was a mingled mass of earth and water,' exactly; nor does the inspired narrative require such an absolute commingling of the elements at that period. But even had that been the case, it would have been the best possible reason for dispensing with rain as yet, and the vapor from the saturated soil would have thoroughly moistened everything near 'the face of the ground.' J. S.

## JACOB'S LADDER.

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had secured much pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church he remarked:—"You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister, who will go in and out before, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy among you, I have been thinking that you have need to pray again."

"Pray again—pray again! what should we pray again for?"

"Well, I think you have need to pray again."

"But for what?"

"Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again."

"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?"

"Why, I think that if God would put Jacob's ladder down, that your minister would go to heaven on the Sabbath evening after preaching, and remain all the week; then he could go down thinking that you have need to pray again."

"O yes, an angel."

"O yes, that may all be very well, and if it were possible, we should like it; but then we need our minister with us during the week to attend prayer meetings, visit the sick, hear experience, give advice, &c., &c., and therefore must have him always with us; we want the whole of his time and attention."

## JEWISH PASSOVER.

Cist's Cincinnati Advertiser, of recent date, contains the following interesting notice of the Jewish Passover:—

"The passover, like the Easter of the Catholics, and some of the Protestants, is a movable feast, and occurred this year on the sixth of April. As its period approaches, baskets may be seen, in transitu through our streets, filled with a delicately thin cake, and which being some eight by twelve inches, makes up in superficies what it loses in thickness. This is the passover bread, or cake of the Jews, which is the only bread they use, during the passover festival of eight days. They take it from the general bakery, home to their dwellings.

"This bread, it will be recollected, is unleavened, and forms the finest biscuit extant, undergoing an amount of labor in kneading it for use, which, doubtless, is the great cause of its peculiar flavor. Two of our Presbyterian churches in Cincinnati employ this bread for sacramental purposes, for which it is admirably adapted. This is one of a multitude of interesting facts, which serve to show the increasing relinquishment of that prejudice, which has so long separated Jew and Gentile from each other."

## A PEN OF SOLID FINE.

We know but little of the mysterious connection between soul and body. But one thing we know, that the habits of the soul act upon the body, and the habits of the body act upon the soul. A worldly man thinks very little of this; a man of sin and pleasure thinks of it very little; and yet it may be in this very way that he is engraving the letters of his own future judgment on his own being. No man knows, when in a course of sinful indulgence, no young man, in a career of sensual passion, no middle aged man, in the pursuits of ambition, or the greedy grasp of gain, what lines he is tracing, as with the pen of a diamond, or burning in, as with a pen of solid fire, upon his spiritual being, hidden perhaps now, but by and by to come out, and to be read through eternity. It is said that the wicked shall be driven away in his wickedness; and so the wicked soul may be launched into eternity, seared and scorched in the sight of all the universe, with the deep burnt engraving of his own sins, so that no book of judgment would be needed to read them out of, either to himself or to angels.—Dr. Cheever.

## "O DEATH, WHERE IS THY STING?"

"The business of a Christian," said Dr. Watts during his last confinement, "is to learn the will of God as well as to do it. If I were in health, I could only be doing that, and that I may now do. The best thing in obedience is a regard to the will of God, and the way to that is to get our inclinations and aversions as much mortified as we can." Mr. Parker noted the following expressions as they fell from his lips: "If I should be waiting to see what God will do with me. It is good to say, as Mr. Baxter, 'What, when and where God please.' It should raise me up again, I may finish some more of my papers, or God can make use of me to save a soul, and that will be worth living for. If God has no more service for me to do, through grace, I am ready. It is a great mercy to me that I have no manner of fear, or dread of death; I could, if God please, lay my head back and die without terror, this afternoon or night. My chief supports are from my view of eternal things, and the interest I have in them. I trust all my sins are pardoned through the blood of Christ. I have no fear of dying; it would be my greatest comfort to lie down and sleep, and wake no more."

## WONDERFUL STRUCTURE OF THE HEART.

An anatomist who understood the structure of the heart, might say beforehand that it would play; but he would expect, I think, from the complexity of its mechanism, and the delicacy of many of its parts, that it would always be liable to derangement, or that it would soon work itself out. Yet still this wonderful machine goes night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having at every stroke a great resistance to overcome; and shall continue this action for this length of time, without disorder and without weariness.

Each ventricle will at least contain one ounce of blood. The heart contracts four thousand times in one hour; from which it follows, that there passes through the heart every hour four thousand ounces, or three hundred and fifty pounds of blood. Now the whole mass of blood is said to be about twenty-five pounds, so that a quantity of blood, equal to the whole mass of blood, passes through the heart fourteen times in one hour; which is about once every four minutes.—Dr. Paley.

## AN AUSTRALIAN NIGHT.

It is difficult for any writer to give a good description of the amazing beauty of an Australian sky. Its colors, various as those of the rainbow, could only be conveyed by a first-rate painter; if, indeed, it be in the power of any one to do justice to such a subject. But if the heavens are grand during the day, the night also, in its more subdued colors and tranquil loveliness, fully equals the daylight scene; then, indeed, the expansive vault claims all our admiration, and every star, shining out with wonderful distinctness, seems to court the attention of the silver moon as she majestically glides upon her allotted path. I have frequently been out on a journey on such a night, and whilst allowing the horse his own time to walk along the road, have soothed myself by reading in the still moonlight. In the bush, at a time like this, the birds having gone to roost (save a species of owl, and one or two other night birds), all nature seems at rest, and the peace of the scene is unbroken, except by the watch-dogs at the stations challenging the lonely howl of the wild-dogs by their deep bark, which is echoed and re-echoed from hill to hill until lost in the distance.—W. Wilkinson's South Australia.

He that has revenge in his power, and does not use it, is the greater man.











